1:Campbell E-5 (1954-1955)1964
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the wine and the dance produce a mellowing effect on the assembly; the groom begins to smile, and even the bride, with the merest flutter of her lips, tries to follow the singing.

One effect of this reunion of the bride with her people is to establish the interest of the bride's family in the new family which will be formed at the birth of the first child. The knowledge that the unborn children of the married pair will be affiliated equally to both their maternal and paternal relatives forces both sets of affines to act towards each other in a calculatingly friendly manner. However, this attitude is dictated not only by their common interest in the new family, but for reasons of prestige. Other people are uncharitably amused when a family is having in-law trouble (πιάστηκαν οἱ συμπέθεροι). In general both sets of affines try hard to conciliate one another and it follows that the attitudes of affines act as a strong sanction on a spouse in his or her actions within the marriage relationship. Similarly, in a wider sense, the attitude of one set of affines is a sanction for the correct conduct of the other set.

But what is undoubtedly uppermost in the minds of the bride's kinsmen at the 'return', is an anxiety to find out how the girl has been treated in general and in particular a certain malicious hope that perhaps the bridegroom has encountered some sexual difficulty. Conversely, the object of the groom's people is to deny the bride the opportunity to transmit this kind of information. A sister or brother's wife of the bridegroom is always a member of the groom's party; she sits close to the bride, and attends her every movement so far as good manners will allow. However, the young wife generally succeeds in whispering a few of the desired details into the ear of her mother or a sister; and every Sarakatsan woman is a mistress of the art of conveying meaning with her eyes.

In the morning the affines say farewell. No sooner have the echoes of the piously uttered sentiments of goodwill died away than each side indulges in a critical appraisal of what was said and done by the other side at the 'return'. The bride's family, in particular, may have some very interesting material to discuss whether it is fact or simply conjecture. Invariably the criticism is very unfriendly and reveals the hostility of the affinal relationship, a hostility, however, which must no longer be openly expressed.